Christian Education Magazine

Our General Conference Theological Schools

BOARD OF EDUCATION
M. E. CHURCH, SOUTH

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Christian Education
MAGAZINE

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Foreword

PERHAPS the supreme task of the Church is the development of a consecrated, intelligent, and efficient leadership. The American people are rapidly becoming an educated people. The colleges and universities of the country are full to overflowing. State junior colleges are springing up all about. Great high schools are in all our cities and towns and even in the villages. These institutions are all crowded to the very doors. An unintelligent, inefficient ministry cannot hope to lead the people of to-morrow. An educated ministry has always been desirable. The great leaders of the Christian Church have always been educated men. It was so in the days of the apostles, in the days of Martin Luther, in the days of John Wesley, and it is so now. An educated ministry is no longer a desirability; it is a necessity.

This issue of the CHRISTIAN EDUCATION MAGAZINE is devoted wholly to the education of the ministry, with special emphasis upon theological education. The first article is an address by the College of Bishops on "A Better-Prepared Ministry." The other articles have been written by well-known officers and professors at Emory University and Southern Methodist University.

An Episcopal Address: A Better-Prepared Ministry

To the Ministers and Members of the Methodist Episcopal Church, South.

Dear Brethren: There is reason for thanksgiving that in the Methodist Episcopal Church, South, there is no shortage of candidates for the ministry of the gospel. Out of God-fearing homes and from revivals of religion where the power of God is manifest large numbers of our best and finest young men continue to offer themselves for the work of the ministry. And so long as vital godliness continues to characterize our people and the gospel of redemption from sin and the witness of the spirit and holiness of heart and life are preached and believed in, the Church will never be lacking in men who have heard the voice of God calling and who gladly and joyfully answer: "Here am I; send me."

We believe also that the men who feel called of God to preach are in larger numbers than ever seeking the best possible preparation for their high calling. The Candler School of Theology at Emory University and the School of Theology at Southern Methodist University have been giving to the Church numbers of young men well trained both in heart and mind for this great work. Our colleges have been sending forth each year men determined to fit themselves fully for the highest of all callings, and this in larger numbers than ever in the history of our Church. There is nowhere reason for discouragement. On the contrary, there is much reason to thank God and take courage.

However, there are other things to be said. The education of our ministers has not kept pace with the education of the people at large. Everywhere the standards of popular education have been raised. Consolidated school districts and well-equipped buildings with well-trained teachers are bringing educational advantages to all boys and girls throughout the country. In larger numbers than ever our young people are

attending college. Ambitious young men are in the great universities seeking the best that can be had in the way of professional and business training. Everywhere eager minds are asking questions and demanding answers that satisfy the intellect as well as the heart. In times past our preachers were leaders of the people; they must not be content now to be anything less. With knowledge of the problems of the day, with a deep evangelical experience, and with a positive spiritual message they must be prepared to give guidance to the thought and life of the rising generation. An imperfectly trained ministry can never furnish the best leadership in spiritual things.

The General Conference of our Church has from time to time endeavored to raise the educational standards of the ministry. At the present time the requirements as set forth in the Discipline are as follows: "The requirements for admission on trial into the traveling connection, as far as academic training is concerned, shall be two years of work in a standard college or its equivalent, provided that under special conditions clearly recognized as unusual the Annual Conference may by a two-thirds vote admit a candidate who does not meet this academic standing."

But when we turn to the records and ask, "As a matter of fact, how well educated are our Southern Methodist preachers?" the answer gives reason for thought. According to a survey made by the Department of Ministerial Supply and Training, the following showing is made: Thirty-two out of every one hundred have received only an elementary education, twenty-two out of every one hundred have received only a high-school education, twenty-two out of every one hundred have received some college training, only eleven out of every hundred are graduates of colleges, and only four out of every one hundred are college and seminary graduates. This survey reveals a situation which must be remedied if our great Church is to maintain her place of leadership among the religious forces of the land.

We take it for granted that the mature judgment of the best minds in the Church is expressed in the language of our Disci-

pline, paragraph 825: "All ministerial candidates are strongly urged before entering the traveling connection to secure, if possible, a thorough collegiate and theological training." And, further, to encourage them to do so our last General Conference provided that "a certificate of graduation with the B.D. degree or its equivalent from one of the graduate schools of theology of our Church may be accepted in lieu of the course for admission and for Conference undergraduates."

It should be clearly understood that our Correspondence School for undergraduates in our Annual Conferences and our Pastors' Schools were not intended to be a substitute for theological training in our schools of theology. For this there can be no substitute. Nothing can take the place of the severe mental discipline of the seminary and daily association with teachers who are not only scholars but men of deep piety and of successful experience in the work of the ministry.

We, therefore, direct the attention of the ministers and laymen of our Church to the schools of theology established by the General Conference of our Church. The work done at Emory University, Atlanta, Ga., and at Southern Methodist University, Dallas, Tex., has been highly satisfactory. Some of the most efficient young ministers in our Church have come from these schools of theology. And these institutions call for our hearty and liberal support. But the work of these schools is at the present time greatly curtailed for the want of larger endowments. Most of our young preachers have to borrow money to enable them to attend college, and by the time they are ready to enter upon their graduate theological training they find themselves unable to do so unless scholarships are available to assist them in going forward with their work. The inevitable result is that they either stop short of further training or accept more liberal scholarships offered by institutions not owned by our Church and in sections of the country where there are fewer men offering for the work of the ministry. And as a consequence such young men frequently are lost entirely to Southern Methodism. This leakage was never quite so large as it is to-day. The demand, therefore, is imperative.

Men of wealth who love our Methodism must establish scholarships at Emory University and at Southern Methodist University. We do not doubt that there are many loyal and liberal men who need only to have their attention directed to this matter. The endowment of these schools of theology must be greatly increased. We know of no place where the investment of money will count more for the advancement of the kingdom of God than in the schools where our future leaders are to be trained. We give our full approval of the following resolution adopted by our Board of Education at its recent session: "The Board expresses itself as being in hearty sympathy with Emory University and the Southern Methodist University in the proposal to inaugurate a concentrated effort to place upon the conscience and in the conviction of the whole Church the need of a thoroughly educated ministry, and we pledge our support and coöperation."

We call upon our pastors and presiding elders everywhere to encourage our young men to go forward with their college and theological training. We urge our college presidents and professors to direct the attention of their students to our own universities. The advantage of studying under men who know Methodist doctrine and Methodist experience needs only to be mentioned to be self-evident. And the further advantage of association with the men with whom one is later to do one's life work needs only to be suggested. To our younger brethren looking to the work of the Christian ministry we say as St. Paul said to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And we add the apostle's exhortation to another young minister: "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it"—that thou fill it full.

Signed: Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. Du Bose, William N. Ainsworth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, and Hiram A. Boaz.

THE STUDENT BODY OF SOUTHERN METHODIST UNIVERSITY, DALLAS, TEXAS

A Notable Service and Plans for Future Development

PRESIDENT CHARLES C. SELECMAN, D.D., LL.D.

IF a school of theology, like a tree, is known by its fruits, Southern Methodist University has vindicated both the wisdom of its founders and the claim of the institution upon the loyalty and liberality of the Church.

Moreover, the contribution made to the religious leadership on the foreign and home fields is of such proportions as to gratify all those who are interested in skilled labor for the Master. In the five Texas Conferences, there are at present one hundred and three men trained in our School of Theology. This list is so long that particular mention would transcend the limits of this article. It should be said that they are rendering a vital service in constructive pastoral work in the Lone Star State. In Oklahoma there are twenty-three—one presiding elder, one evangelist, one junior preacher, and one student pastor, the others on circuits and stations. Sixteen in Arkansas—nine in the Little Rock Conference and seven in the North Arkansas Conference—made splendid reports this year, nearly all, if not all, of whom showing full collections and salary, as well as a healthy growth in membership. In Louisiana, where we have six young men, one of them approached me with the statement: "You will be pleased to know that every one of our boys is reporting in full all the financial claims and a healthy gain on profession of faith." Sixteen of our men are found in our three Missouri Conferences—five in the Southwest, five in the St. Louis, and six in the Missouri Conference. At Sedalia, after one of our men had made his report, his presiding elder, who sat by me, remarked: "If you have any more men like him at Southern Methodist University, send them up here. We need them." A progressive presiding elder of the St. Louis Conference said to me that he liked the young men from Southern Methodist University because, to use his language, "they

have an adequate program for the Church and are loyal to all our institutions." In the New Mexico, Arizona, Pacific, and Northwest Conferences we have a considerable group who are doing heroic and constructive work in that expansive and fast-developing field.

Although we are in the thirteenth year of our history, we have a list of one hundred and sixty-eight men who have gone forth with new vision, inspiration, and skill into the itinerant ranks of the home field. Five of them at least are college presidents, three are engaged in secretarial work with our various boards, and several have been appointed to "First Church" of important centers. Others are serving faithfully and efficiently in hard rural or urban Churches.

A certain spirit of devotion to the task and loyalty to the institutions of the Church has characterized them, so that bishops who have been in charge of the Conferences in our territory have repeatedly expressed, publicly and privately, a high regard for the type of men we are turning out.

In the foreign field we have two representatives in Africa, seven in Brazil, four in China, two in Cuba, one in India, seven in Japan, two in Korea, five in Mexico, and two in Poland, a total of thirty-two. Four have been called back from foreign fields on account of health or for other good reasons, and one, Dr. Harry Hughes, was drowned while in service on the mission field.

With this background of service rendered, we come to the Church with our challenge and appeal.

The following action was taken at a meeting of the Board of Trustees last June:

"It is recommended that the committee of the Board in charge of the campaign for the School of Theology, consisting of Bishop John M. Moore, Dr. Charles C. Selecman, and Dr. James Kilgore, be continued and instructed to carry on an intensive campaign of education, beginning in September, 1927, leading to the securing of endowment and dormitories and scholarships for the School of Theology.

"That it is the sense of the Board that six endowed chairs

of $75,000 each should be provided for, and a number of endowed scholarships at $5,000 each should be secured, and to this end that the two Conferences in Arkansas be requested to provide for one chair; the three Conferences in Missouri, one; the two Conferences in Oklahoma, one; the Louisiana Conference, seven scholarships; and that the Conferences in Texas and New Mexico make provision for the remaining chairs and additional scholarships."

It is my firm belief that we could double the enrollment in the School of Theology of Southern Methodist University within a year if sufficient scholarships were available to enable ambitious and consecrated young ministers to secure the theological training which they so earnestly crave.

Our last General Conference adopted the following:

"Paragraph 825. All ministerial candidates are strongly urged before entering the traveling connection to secure, if possible, a thorough collegiate and theological training."

In view of this action, shall we face the responsibility of helping these young men secure the preparation which the General Conference has so wisely recommended.

Over the Harvard gateway is this inscription:

"After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the Churches when our present ministers shall lie in the dust."

Obligation of the Church to Create an Educated Ministry

R. W. GOODLOE, A.M., B.D.,
Professor of Church History, Southern Methodist University

I. Why the Methodist Church Succeeded in Its Early Day without an Educated Ministry, but Cannot Do So Now

1. During its first half century, and out in frontier sections for much of the time since, Methodism has served an uneducated constituency. In those days Methodism had its great success not in cities and places of culture, but out in the rural districts, among people who had never known the privileges of schools and colleges. To these men of vigor and capability, though without means for a liberal education, the brave-hearted itinerants made strong appeal. The ability to endure hardship, the spirit of self-sacrifice, the childlike trust in and dependence upon God for texts and sermon material, for food and clothing and shelter, found ready appreciation in the hearts of the pioneer people to whom they ministered.

Explaining why he was willing to undertake the work of the ministry, though without a collegiate training, a preacher in that period declared: "I do not know but that poor and ignorant people can understand my coarse and familiar language better than the discourses of the most learned and eloquent men. I know their method of thinking and reasoning, and how to make things plain by illustrations and comparisons adapted to their capacities and habits."

Prejudice against Education

So long were Methodists working among the unlearned that they developed a prejudice against education as a qualification for the ministry. Cultured classes on all hands criticized the Methodists, yet, without an education, their preachers out-

stripped by far the highly trained workers in other Churches. One of the most popular preachers of our denomination in the last century was positive that such a lack of success on the part of other denominations was due to their stress upon education, and that the Methodists were able to make converts because they were free from its trammels. "Go on with this theological training idea," he said, "and without an expressed statute to bar their entrance into the ministry, all, well-nigh, who cannot avail themselves of this kind of preparation, will smother their convictions and thus imperil their souls and bereave the Church. . . . The best preachers I ever heard had never been to a college at all."

Thus, by reason of the condition of their preachers and the people they served, Methodists were unfriendly to education. Referring to the initial efforts of the Conferences for education, Stevens, in his life of Nathan Bangs, says: "That opposition should be manifested to endeavors to raise the standard of education by any of the disciples of the illustrious Wesley . . . may seem strange to some. This, however, was the fact, and their unreasonable opposition, exemplified in a variety of ways, tended not a little to paralyze, for a season, the efforts of those who had enlisted in the cause."

2. The level of education among Methodists to-day is high.

It is not that our Church, necessarily, is losing its interest in or grip upon the poorer, uneducated classes, but that while we have been preaching to five generations of Methodist people they themselves have advanced in the realms of learning and financial standing. We have many poor in our congregations, but we are no longer the Church of the poor as against the rich. Methodists once poor have become rich; and now we minister to both rich and poor.

Likewise, also, are there unlettered persons within our fold; yet out of an intense desire for intellectual improvement, as a denomination, our people are coming to be among the most highly educated constituencies of the country. Our people are no longer prejudiced against education. In a recent study of denominational representation in State-supported colleges and

universities, out of a total of 145,000 students, 59,000 were said to be Methodists, while the Baptists, next to Methodists the strongest Protestant denomination in America in numbers, had only 28,000, and the Presbyterians 30,000. Thus it may be seen that if our people are not already so, we are rapidly coming into a place of intellectual leadership among Protestant Christians.

3. An educated people need the service of an educated ministry.

The practice of Wesley was to adapt his methods to the needs of the people served. At first he was opposed to lay preachers; but so great was the number of his followers, when regular clergymen could not be found to attend them, lay preachers were absolutely necessary. Likewise, with the continued increase in numbers, these local lay helpers were converted into itinerant lay helpers. Then, in America, when Methodists numbered thousands, and no sufficient oversight could be granted by clergymen of the Anglican faith, Wesley ordained his theretofore lay preachers, and they became clergymen themselves.

When Methodism was serving an unlearned constituency, it had a ministry without college training. Dr. Scudder, in his "American Methodism," declares that there was not a college graduate among the Methodist preachers in this country during the first half century of their history. That this statement is substantially correct is borne out by the experience of Stephen Olin, who wrote: "For several years after I became a member of the Church, in 1821, I did not know of half a dozen Methodist graduates, though my acquaintance in the denomination was rather extensive. There were, I have reason to believe, several large Conferences which did not have a single minister or layman who had enjoyed the advantages of collegiate instruction."

As the people advance in education, so must the ministry, else preachers will be unable to serve them effectively.

In 1767 the Methodists of New York worshiped in a rigging loft. The next year they built Wesley Chapel; in 1817 a new

and larger building was erected on the same spot; and to-day not only a still larger building is occupied by that congregation, but a structure much more expensive, refined, and cultured in its appointments. If the ministry of the Methodist Church has not kept step with these advances in material equipment, an opportunity has been lost. "If the Methodist Church has suffered ministers to graduate to office without acquiring knowledge and without contracting a taste for it, she has so far departed from primitive Methodism."

As early as 1839 a writer in the *Methodist Magazine* recognized this need of a ministry abreast with the educational improvements of the time. "The same qualifications," he said, "which would have enabled a minister to pass very well thirty years since, will not answer for these times. Institutions of learning were not then multiplied as at present. . . . Now, no proposition in mathematics is more demonstrable than that the ministry, the public teachers of religion, must keep in advance of the general intelligence of society or lose its influence over the public mind. . . . The progress of learning in the ministry must be onward; and those whom it may concern will do well to look to it that they do not introduce mere 'novices' in learning into the sacred office."

4. The theological emphasis of to-day demands an informed ministry.

The general attitude of the ministry, in all Churches, in early Methodist days, was one of authority: preachers were to rule, laymen obey. Whether it be well or no, we recognize that the preacher cannot command his people to-day; he must lead them. We are thinking, also, that religion should permeate all life, not just the spiritual; and if the preacher is to lead effectively in such an interpretation of religion, he must have an appreciation of and a sympathy with the different phases and problems of life. He must not try to be an expert in the field of sociology or economics, but he must be able to understand men who are, and so be able to present the gospel in an intelligible and pleasing fashion.

II. How the Church Can Aid in Securing a Better Education for Its Preachers

1. By creating a higher regard for the work of the ministry.

According to the experience of men who are now filling our pulpits, boys from fifteen to eighteen years of age hear the call to preach. And by the same evidence, collected by careful investigation among our preachers, it is eight or ten years before those who finally enter the work make decision to do so. Why is it that vigorous, ambitious boys and girls in our Church, right at the time when they are most daring, most easily persuaded as to measures of high moral resolve, halt so long, or, what is worse, refuse to accept the call of the Most High?

One reason is that the membership of the Church holds this office in such light esteem. Does the average father exult that his son has been called to the ministry of the Church? Does the average layman in the Methodist congregation feel any great interest in the fact that a member of his community is to enter the ministry? and does he show that he feels that his congregation has thus been honored by the Lord? Is it not true that in many of our Churches the average boy is reluctant to acknowledge a call to religious work for fear that some may think him a sissy, or doubt his judgment, or even sneer?

No one, I suppose, would wish to revive the old doctrine of Apostolic Succession in its exaggerated forms. But if the membership of the Methodist Church, in its regard for and appreciation of the ministry might once again clothe its pastors with the idea that they are really God's agents, that by the very presence of a call they are thereby endowed with some depth of understanding in things spiritual, that for instruction in and interpretation of God's Word, by supernatural provision and by careful training, they, more efficiently than any layman, may break the bread of life, might not capable, idealistic young men of every class and condition feel it an honor to be called of God to the work of the ministry?

In his report, the Secretary of our General Board of Education declares that ninety-six out of every one hundred of our

future preachers are to-day in our Sunday schools and Epworth Leagues. Their conception of the office of the preacher is being determined right now by the estimate which you and I as laymen and as teachers hold of that position. It is within our power, during this generation, to impress upon boys and girls that a call to preach is the highest honor possible to be bestowed upon them; or we may so criticize and minimize the work of our pastors as to lead a great many, whom God has called, to refuse to yield to that divine impression.

2. By encouraging young preachers to get an education before they enter upon the active work of the Conference.

Another startling declaration in the report of the General Secretary is that although ninety-six out of every one hundred of our future preachers are now in our Sunday schools and Epworth Leagues, judging by the educational training of our present ministry, only twenty-two out of that one hundred will ever so much as enter a college. When there go out from our Sunday schools and Epworth Leagues every year dozens of men for college training in law and medicine and business, why is it that their fellows who are to enter the ministry feel no necessity of mental and cultural development? Down from the mature membership of the community to the boys and girls has gone in positive conviction the idea that genuine success in other vocations will be greatly aided by thorough college and professional training. The bald fact is that seventy-eight out of every one hundred of our preachers have received from the Church in which they are being reared the impression that an education is not vital to the work of the preacher! The Church —laymen and preachers—has created that impression. There lies the responsibility in the Sunday school and Epworth League and preaching service of every Methodist congregation!

3. By providing proper educational facilities for young preachers.

(1) Old methods of ministerial improvement will not work to-day. "When we see how greatly deficient we are, as a body," wrote Willbur Fisk, "in the knowledge of Scripture theology, and when we see how difficult it is to get this knowl-

edge after entering the ministry, how can I doubt and how can anyone doubt, but that they shoud be better educated beforehand? The old theory, you know, is that the young men should, while on trial and while deacons, be placed with experienced fathers, who should teach them. This is what some have called the 'Old Methodist Theological Seminary.' However well this may sound in theory, you and I very well know how it operates. . . . The fact is, and we ought to know it, the constitution and exigencies of the itinerant connection are such that it can never take the raw material and work it up to that extent and in that degree of perfection which is imperiously demanded; much less can it do it in its present condition."

(2) The Church must help support the young preacher while he is being trained. Objection is raised at this point, saying that in other learned professions, such as law and medicine, there are no such subsidies as free tuition and room rent and scholarships; why should there be such for the ministry?

One answer is that a proportionate number of lawyers and doctors come from families of such financial ability as to assist their sons while passing through the long and expensive course of study. Whatever the cause, preachers do not come in any such large numbers from financially able families.

Another answer is that the lawyer or doctor has reasonable assurance of a salary large enough to pay the debts incurred in his course of study. Evidence is exactly to the contrary in the ministry. It is not necessary to recount that the average salary in our different Conferences hovers around $1,000 per year, some Conferences paying an average annual salary of even less.

The Church openly recognizes the inability of the average young preacher to pay his debts. One of the questions required by our Discipline to be asked of every man who applies for full connection is: "Are you in debt so as to embarrass you?" The presiding bishop in one of our Conferences just this fall, facing a group of twelve or fourteen who had during two years proved themselves acceptable preachers, asked this question of them individually and insisted that if they owed any con-

siderable amount, it would be best for them to drop out of the ministry and pay it, for the salary offered young preachers is not sufficient to afford relief.

The plain facts are: (1) Our preachers come from families too poor to help their sons obtain an education; (2) the salaries paid after they join the Conference do not warrant their going into debt. Working upon these conditions, young preachers of past years and those now coming into the Conference do not have the equipment which the Church demands. The only reasonable conclusion seems to be that if we really want a more thoroughly educated ministry, the Church must make that training possible.

To this end the Church must provide not only theological seminaries, properly manned, equipped, and endowed, but dormitories where the young men may live, and loan funds and scholarships by means of which they may support themselves during their period of training.

Other Churches are making such provision in a much more ample way than is our Southern Methodism. There is hardly one of the prominent theological seminaries in other Churches but offers to men the privileges of professional training at a cost materially lower than that at either Emory or Southern Methodist University. On this point Stephen Olin said: "An army of youth look for moral and intellectual culture to the Church into whose bosom they have been admitted by birth or baptism. We have withdrawn them from the care of other denominations and made ourselves responsible to them, to society, and to God for the faithful performance of all the duties that a Christian Church owes to its sons and daughters. I may safely affirm, there are several thousand boys and young men in the bosom of Methodist families who, if their parents were Presbyterians, would enjoy the benefits of a liberal education. Shall they fare worse for being Methodists? Shall the avenues to knowledge, to influence, and to usefulness be fewer or straiter to ingenuous and aspiring minds for having imbibed our pure doctrines and preferred our communion? Shall our sons have reason to sorrow that they were dedicated to God at Methodist altars?"

Value of Endowed Scholarships

If we had dormitory space and a few hundred dollars per man, Southern Methodist University and Emory could furnish to every man who is to join our Conferences a thorough academic and theological education.

We give long training, pay heavy traveling expense, and salary annually, to scores of missionaries to foreign lands. If we had a good dormitory and $300 per year for each man, we could turn out from the School of Theology each year forty or fifty consecrated native Koreans and Japanese and Chinese and Mexicans and Brazilians. And by the very fact of their being natives, they could serve their people far more effectively than can any of our own brethren whom we may send to their land. There are to-day dozens of bright natives, graduates of our colleges in those lands, who want to spend three years in our seminaries here, but cannot, because of lack of funds. For an endowment of $15,000, some good layman might see going out in his name, thoroughly trained in the doctrines and spirit and customs of his Church, one native missionary every year, and on and on as long as our Church shall love the cause of Christ and the men of foreign lands.

4. The Church can aid in securing a better education for its preachers by creating a literature for them.

For the startling fact that our preachers, in school and out, if they seek books of instruction in theology, practical Church methods, or for the devotional life, must look to writers in other denominations, one need go no further than the Conference Course of Study, adopted by our College of Bishops for every man who seeks admission into our ministry. Of the thirty-one authors represented in the course during the past quadrennium, only eight are members of the Methodist Episcopal Church, South. This argument is not to incite denominational prejudice; it is only that we may wake up to the obligation which rests upon us as one of the largest and richest denominations to furnish our share of the religious literature needed by our people and others for the proper development of Christian character.

Theological Department of Southern Methodist University and an Appreciation by Ex-Students and Friends

ACTING DEAN JAMES KILGORE, A.M., D.D.

THE real difficulty with our religious situation in America is that we have too many preachers without any scientific knowledge and too many scientists without philosophical insight or religious experience. An equally grave difficulty in the field of theological training is that we have too many men teaching in the theological schools who have no practical experience as preachers and pastors. The theological professor who has never been blessed with a successful pastorate will become more interested in the minutia of scholarship than in saving humanity. It is a very easy matter for a professor teaching Old Testament or New Testament to become more interested either in the question of background or in purely linguistic study and therefore lose sight of the fact that the only purpose of background is better to enable the students to understand the content of the message of the Scripture and that the only purpose in a thorough understanding of the Biblical languages is to be able to see what the inspired men really wrote—that is, to catch the spirit and intent of the divine message and its significance and practical value for everyday life. The Bible cannot in the larger sense become a living book to us without understanding the times in which the various portions were written and the particular situation which called forth the messages of the inspired writer. But a man who has never had practical experience as a winner of souls is easily sidetracked from the main purpose of theological education and will place his emphasis merely upon scholarship. Scholarship is not an end in itself, but a means, and no teacher should ever permit his pupils to lose sight of this fact. From the beginning the Theological Department of Southern Methodist University has tried to keep the emphasis where it properly belongs. To

ATKINS HALL (DORMITORY FOR UNMARRIED THEOLOGICAL STUDENTS)
DALLAS TEXAS

KIRBY HALL, SOUTHERN METHODIST UNIVERSITY, DALLAS, TEXAS

this end we have in our faculty only men who have had successful pastoral careers, and both understand and love the history, doctrines, polity, and purpose of the Methodist Episcopal Church, South. How well this school has succeeded in doing the work the Church desires is best told by reference to the men and women we have trained for service. There is not a mission field of our Church in which there is not one or more Southern Methodist University graduates succeeding excellently in building up the kingdom of God.

Since we learned that we were expected to furnish material for the February MAGAZINE, we have not had the time to hear from our men in the mission fields, but we here present a few statements from some of our former students who express their appreciation of our work.

We also append a note from Bishop H. A. Boaz, and we have had similar verbal expressions from Bishops S. R. Hay, W. F. McMurry, and John M. Moore, the four bishops in charge of the Conferences west of the Mississippi.

The following are excerpts from letters received in the office of the Theological Department of Southern Methodist University:

The years spent in the School of Theology at Southern Methodist University gave me—

1. An enlarged appreciation of the scope and value of the Christian ministry.
2. An intelligent confidence in the unassailable essentials of the Christian faith.
3. A clearer vision of the implications of our gospel for the individual life and for our present social order.
4. A practical working knowledge of pastoral administration.
5. A deepened passion to be and to do my best, for Jesus' sake.

PAUL W. QUILLIAN,
Pastor Winfield Memorial Church, Little Rock, Ark.

The School of Theology of Southern Methodist University has had a vital place in my experience. It has provided a breadth of vision, an understanding and appreciation of the gospel message, and a method of work which is necessary for a pastor. Nothing could replace the personal, intellectual, and religious experience I had at Southern Methodist University.

DAWSON C. BRYAN,
Pastor Lafayette Park Methodist Church, St. Louis, Mo.

The School of Theology helped me mentally by enabling me to face and answer some troublesome theological questions.

I was helped spiritually by my association with the faculty and student body in their religious services and by the interest they all showed in me personally, and this association still abides as an inspiration to my life, and enables me to do more for the Master. J. WILSON CRICHLOW,

Pastor First Methodist Church, Jonesboro, Ark.

As a man without any funds, I was as heartily received and welcomed as though I had a million dollars.

The training in the work of the Church and personal preparation has proved a blessing to my ministry and is a source of inspiration in grappling with any problem. Getting my education among the people and in the section of the Church in which I am devoting my life to the work of the Lord has been of more value than I anticipated. The personal contact I had with the faculty there has been my daily inspiration.

I shall never be able to repay the debt I owe to my beloved Church for the blessings I received in the various schools of Southern Methodist University. HARRY S. DEVORE,

Pastor Grace Methodist Church, Oklahoma City, Okla.

The greatest thing I received at Southern Methodist University was not so much acquired information as it was an attitude and a spirit of work that came to me as a result of my contact with certain individuals among both the faculty and the students. My few years there were certainly valuable ones to my ministry. CLELL C. GRAY,

Pastor Methodist Church, Glasgow, Mo.

The benefits which I received from my attendance at the School of Theology of Southern Methodist University are incalculable.

1. *My Faith.*—The atmosphere of the school and the instruction in the classroom gave decided strength to my faith in God and led me to a deeper consecration of my life to Christ.

2. *The Bible.*—My appreciation of the message of the Bible was greatly increased. It has become to me a living Book, the Book of Life, and therefore the Word of God.

3. *My Work.*—I have become more and more dissatisfied with things superficial, either in my study or in my parish work. I trust I have learned to discriminate between the essential and the incidental and to be satisfied with nothing below my best.

4. *My Friends.*—My whole life was blessed by contacts with choice spirits, and I acquired a treasure of friendships which, I trust, shall never end. J. O. HAYMES,

Presiding Elder Vernon District, Vernon, Tex.

I feel that the School of Theology of Southern Methodist University gave me, more than anything else, a clearer vision of the greatness and scope of the ministry.

The splendid intellectual training, the deepening of one's spiritual insight, the fellowship with men who too were anxious to fit themselves for their great task, and the privilege of knowing the members of the faculty gave to me a preparation for my work for which I can never offer an adequate appreciation.

PAUL E. MARTIN,
Pastor Methodist Church, Henrietta, Tex.

The choice of the school of theology where his specialized training for service is to be secured is of primary importance to the young preacher. He should seek a school in which freedom of thought is combined with intelligent guidance; high respect for the opinions and achievements of others, with an abiding loyalty to the noblest traditions of his own denomination, and the spirit of fearless inquiring with the attitude of reverence that becomes the earnest seeker after truth. Such an atmosphere and such an opportunity I found at Southern Methodist University, and it is a privilege to commend the school to young men who are in search of the preparation that will best fit them for service in the Christian ministry.

W. C. MARTIN,
Pastor First Methodist Church, Port Arthur, Tex.

The method of study pursued in the School of Theology made the Bible a new and living Book to me.

It gave to me a knowledge of Church history and of Christian doctrine which has enabled me to appraise and classify current religious thought.

The course of study followed there gave me an insight into the best thought and literature on current problems.

I found there an approach to the program and work of the Church which has enabled me to deal in a more practical and effective manner with the various and intricate affairs of a parish.

Study in the School of Theology helped me to think intellectual problems through to a working solution and to a firmer basis in individual religious experience.

Contact with the faculty as a representative group of our best Church leaders, and with the young ministers in training there remains a constant inspiration in understanding other men and their needs.

J. M. SHOCKLEY,
Pastor St. Paul Methodist Church, El Dorado Springs, Mo.

To put it as concisely as possible, the School of Theology of Southern Methodist University has brought three things into my life with which I would not be willing to part:

1. An invaluable association—contacts with men of scholarship in the faculty, with special lecturers who brought great messages, and with

students who were to constitute the ministry of the Methodist Episcopal Church, South, in my day—all have been worth much to me.

2. An intellectual stimulus, a method of study was fixed and avenues of study opened which have greatly enriched my ministry.

3. A religious fervor, which has set my ministry on an evangelistic plane. I had had four years' experience in the pastorate before entering Southern Methodist University, and I am certain I discovered myself as an evangelistic pastor while there.

H. BASCOM WATTS,
Pastor University Methodist Church, Austin, Tex.

My three years in the School of Theology of Southern Methodist University gave me an intellectual orientation in the world of Christian thought which, in my opinion, has greatly broadened my mind and ministry. I gained a sense of "at-home-ness" in the background, history, and doctrines of the gospel. I know why there is a Church and something of its mission, because we thoroughly learned how it came to be and what it has done since it was established.

Furthermore, every course I took ministered to my spiritual development. I sense this more clearly every year. Contact with competent teachers of real spiritual character led me to a deeper understanding of the transcendent personality of our Saviour and deepened my purpose to love and serve him.

The presence of fellow students in nearly every Conference makes the fellowship of the ministry richer and makes me happier in the itinerancy of our Church. This also becomes more apparent each year, and I thank God for it always.

JOHN L. TAYLOR,
Pastor Marvin-McMurry Methodist Church, St. Joseph, Mo.

I am writing to express my appreciation of the splendid work that is being done in the Theological Department of Southern Methodist University. The young men coming from there into the Fourteenth Episcopal Area are among the best that we have and are rapidly becoming our leaders.

The great need of the day is better-equipped and more consecrated men in the ministry. Your Theological School is making a fine contribution to this cause. I congratulate you and your associates in the fine work you are doing.

H. A. BOAZ,
Bishop Methodist Episcopal Church, South, Little Rock, Ark.

Some Achievements and Some Handicaps of the Candler School of Theology

FRANKLIN N. PARKER, D.D., DEAN

DURING its existence, since 1914, the Candler School of Theology, of Emory University, has enrolled 658 students. Of these 200 have been graduated, 28 have completed residence work but have not submitted theses required for graduation, while 381 have attended during one or more quarters.

Considering the 200 who have been graduated, we find that 104 are in the pastorate for a period long enough to secure statistical data from the Church Yearbook, 1926. Fourteen are in the teaching profession, 5 are assistant pastors or directors of religious education, 4 are secretaries of Conference or denominational boards, 10 are in the mission field, 11 are foreign students returned to their own lands, 5 are in fields of labor other than the ministry, 2 are deceased, 3 are invalided and thus out of active service, 5 are continuing their studies in other institutions, while 36 are too recently in their work to be gathered in the Yearbook or are altogether lost.

Of the 28 who have completed residence work, without graduation, 2 are secretaries of boards, 2 are foreign students, 2 are assistant pastors, while the remaining 22 are pastors, these will receive diplomas as soon as their theses are completed

Centering our attention again upon the 200 graduates, we find them generously distributed throughout our Conferences, North Georgia leading with 22, Florida following with 13, South Georgia and Virginia each 12, and the remaining Conferences, including the Northwest, with from 1 to 9 each.

The 104 pastors from this group are holding Churches numbering in membership from 91 to 3,003; while the assessments for pastoral support vary from $550 to $6,000. The model or typical pastor from this school seems to be presiding over a

STUDENT BODY AND FACULTY, CANDLER SCHOOL OF THEOLOGY, EMORY UNIVERSITY, GA.

Church or circuit of about 350 members and receiving support of $1,550. In other words, these men seem to be doing the substantial work of the Church in the harder places with fidelity and in the larger places with measurable success.

In the teaching profession, chiefly in our own schools, men called to this field of service amply justify the existence of this school as a training ground for educational leadership, while the boards are enriched by the addition of six capable workers fitted for their task at Emory.

It will be seen that a very considerable number remain for only part time, all the way from a quarter of residence work to a year or more time. These drop out for various causes. Some go to other institutions, principally in the North, but by far the largest per cent drop out on account of financial pressure. They need money to go on.

At the present time there are students here representing the following foreign countries: Brazil, Cuba, China, Korea, Japan, Russia. It should be an item of considerable significance that the president of our Granbery College in Brazil is a Candler School graduate. And the professor of theology in our school in the Prague is also one of our graduates and a very fine scholar. A very considerable proportion of our graduates have gone on to other institutions for advanced learning and have won honors in their work, such as recognition by their instructors, and in some cases, scholarship significance. They are well distributed in all branches of our work from the missions and circuits on up to city pastorates of wide influence and service.

The call for trained men will increase both for the country and for the city. In view of the growing industrialization of the South, the enlarging city population, and the general intensification of life, we need men of more ample training before they enter upon the work of the ministry. For under present conditions there is little time left for men to study, as was the case with our circuit preachers in days gone by.

The number of men inquiring about theological work is increasing. Their problems, however, are of a financial nature, and the question with them is how they can put themselves

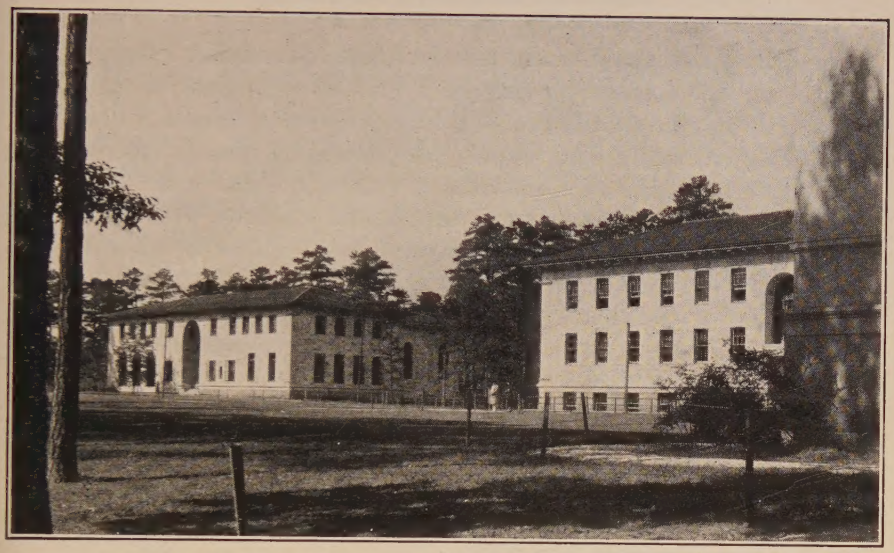
through. For example, this comes out in the fact that at the present time twenty-one married men are taking theological work either in the regular B.D. course or in the Graduate School. This, out of a total of some eighty-five students registered for theological work. This proportion of married men studying advanced work could be greatly increased if we were in a position to assure them of adequate support during the time of their study.

Large numbers are going to Northern institutions, because they have better opportunities in the way of pastoral appointments that will maintain them and greater scholarship offerings. I understand that there are about forty-seven Southern Methodist men now in one Northern School of Theology. And other of our young people are in other institutions, some of these institutions not being Methodist schools in any sense of the word. Many men have informed me that their problem is the financial one; that they had rather be in one of our own schools, but have not been able to secure as effective help. Therefore, one of the most pressing needs at this time is an increase in the amount of free scholarship money and of special loan funds.

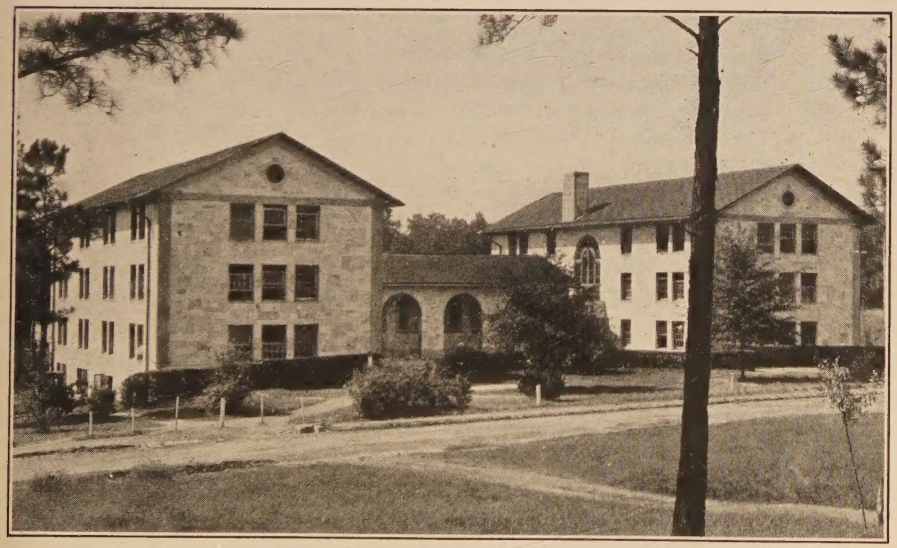
The growth of our alumni clubs in the various Conferences is gratifying. Their interest and enthusiasm concerning their work continues. At the last session of the Virginia Conference the Emory Alumni Club voted to furnish a scholarship for one man from that Conference, the man to be appointed from the Randolph-Macon College for men, to pursue his studies in the Candler School of Theology. A large club of over twenty members was organized at the recent session of the Holston Conference. Another club was organized in the Upper South Carolina Conference at its recent session. And there are others that have been in existence for some years.

It is well for us to consider our relative activities in theological education as compared with other Churches. A study of the seminaries and their work up to 1926 shows the following situation:

The Presbyterian Church in the South, with a very much



THEOLOGICAL BAILDING IN BACKGROUND, EMORY UNIVERSITY



DOBBS HALL, DORMITORY FOR THEOLOGICAL STUDENTS EMORY UNIVERSITY

smaller membership than our Southern Methodist Church, has six theological seminaries. The effectiveness of that Church may be seen in the very high proportion of money contributed to benevolent causes the preceding year. At one Baptist seminary at Louisville, during one year, more than four hundred and twenty-five theological students were registered, and a still larger registration being found in another school of the same Church in the South.

A list of theological schools brings out certain important aspects of this matter. Of the one hundred and sixty-one theological seminaries a selection as follows indicates the general interest:

	Students
University of Chicago	491
Southern Baptist Seminary	425
Garrett Bible Institute (Northern Methodist)	384
Union Seminary (New York)	295
Drew Seminary (Northern Methodist)	217
Princeton Seminary (Presbyterian)	215
Yale Divinity School (Congregational)	197
McCormick (Presbyterian)	143
General Theological Seminary (Episcopal)	126
Epsicopal Seminary, Cambridge	111
Newton Seminary (Northern Baptist)	93
Rochester Seminary (Baptist)	82
Crozer Seminary (Baptist)	68
Chicago Seminary (Disciples)	68
Hartford Divinity School (Congregational)	58
Harvard Divinity School	53

Over against this list we must contrast the fact that in our Southern Methodist Church our two seminaries would hardly, together, run much over 150 students matriculating in a given academic year. There is need, therefore, of emphasizing the value of specialized training. A sample of one seminary will indicate the range of such work: Drew Seminary, Methodist, at Madison, N. J., in fifty-seven years of service, trained nearly three thousand men as follows: 35 of these have become college presidents; 11 elected bishop; 126 have been professors of colleges, universities, or theological seminaries; 127 have been

district superintendents, or presiding elders, as we call them; 11 have been editors of Church publications; 10 have been preparatory school presidents; 4 are now theological school presidents; 4 others have been deans of theological seminaries; 64 have been elected to executive positions on Church boards. The seminary has equipped 2,020 pastors and 228 missionaries. These graduates will be found in every State in the Union and practically in every mission field of the world.

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